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clans is called *aga-manap*. A comparison of the social structure of the Kara-Kirghis with that of the Kaizak shows that the former is of a type more suited to the needs of a sedentary people, and the latter to those of nomads.

The comparative isolation of the Kirghis from any but Turkic tribes gives some assurance that their customs have more right than those of many other tribes to be taken as typically Turkic. A picture of their marriage ceremony may be of interest in this connexion.

In general the wife is purchased, but as the bride-price (*kalym*) is usually paid in instalments there exists a special *rite de passage* between the arrangement of the marriage and the final wedding ceremony. After the first part of the bride-price is paid, the bridegroom and his companions, bringing rich presents to the bride's family and to the match-makers, drive to the *aul* (village) of the bride, in the neighbourhood of which he halts. Meanwhile the *djinai* (female match-makers) prepare a special tent, to which they lead the bridegroom, while the bride is carried away from her parents to another tent belonging to some relative. Then a feast is held by the bride's parents, at which neither the bridegroom nor the bride is present. Late at night the *djinai* conduct the bride and bridegroom from their separate tents to the house of the bride's parents. The bride resists ceremonially, while the bridegroom is ceremonially hindered from reaching the house by the *djinai*, one of whom pretends to be a fierce dog, another a wild cow, and so on.

Early in the morning the bridegroom goes away, and for the whole day he must avoid his parents-in-law. This goes on for about a fortnight, after which the